THE Schoole of Vertue, and Booke of good Nurture, teaching Children and Youth their duties.

Newly perused, corrected, and amended.

Hereunto is added a briefe Declaration of the duties of each degree.

Also certaine Prayers and Graces, compiled by *R. C.*

If thou wilt be counted vertuous and holy,
Despise not good counsell, but rebuke folly.

Rob crowley the author
see the first leaf of Alb. 4

LONDON,
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The Preachers Counſell to Parents and Maſters.

R Egard the ſoft and tender yeares,
O Parents of your children deare,
B E vnto them in faith and truth,
E Xamples manifeſt and cleare,
R Emember if the children halt,
T Ye Tutors chiefly are in fault.

C Ontrole them wiſely with thy tongue,
R Eforme them juſtly with the rod,
O Ut of their hearts while they are young
W Eed all abuſe offending God,
L Et vice in them haue ſmall abode,
E xhort, reproue, and reprehend
Y Our children, that they may amend.

The Authors name in virdict.

Say well ſome will
by this my labour,
Every one yet
wil not ſay the ſame:
Among the good
I ſhall finde favour,
God forgiue them
that doe me blame.
Each man I wiſh
whom I offend,
Rightly to read me,
& their faults amend.

The

Irſt in the morning,
when thou doſt awake,
To God for his grace
thy petition make:
This prayer following
vſe daily to ſay,
Thy heart lifting vp
thus doe thou pray.

Morning Prayer.

O God from whom
all good workes proceed,
To thée we repaire
in time of our néed,
That with thy grace
thou wouldſt vs endue,
Vertue to follow,
and vice to eſchew.
Heare this our requeſt
and graunt our deſire,
O Lord moſt humbly
we thée require:

This day vs defend,
that walking aright
We may doe the thing
allowd in thy sight,
That as we in yeares
and body doe growe,
So in good vertues
we may likewise flow,
To thy glory, O God,
and ioy of our Parents,
Learning to liue
after thy commandements,
Flying from sinne
and all kind of crime,
Applying our Bookes,
not losing our time.
That we may goe forward
here in wel-doing,
In this vaile of misery
vnto our liues ending,
That after this life
here transitory,
We may attaine
vnto greater glory.
¶ The Lords Prayer then
see that thou recite,
And keepe this good order
each morning and night.

How

How to order thy ſelfe when thou riſeſt, and in apparelling thy body. Chap. 1.

LY euer ſloathy,
and ouer-much ſléepe,
In health thy body
therby thou ſhalt kéepe.
Much ſléepe engendreth
diſeaſes and paine,
It dulleth the wit,
and hurteth the braine.
Early in the morning
thy bedding forſake,
Thy garments put on,
thy ſelfe ready make.
To caſt vp thy bed
let it be thy part,
Elſe may they report
that beaſtly thou art.
For ſo to depart,
and let the ſame lie,
Is neither handſome
nor yet mannerly.
Downe from thy chamber
when as thou ſhalt goe,
Thy Parents ſalute thou
and the houſhold alſo.

Thy hands see thou wash,
thy head likewise keame,
And in thine apparell
see none be no seame.
With thy Cap fairely brusht
thy head couer than.
Putting it off
in speaking to any man.
Cato doth counsell thee
thy elders to reuerence,
Declaring thereby
thy duty and obedience.
Thy shirt-coller fast
vnto thy neck knit,
Comely thy clothing,
about thee make fit,
Without thy Girdle,
abroad doe not goe,
Thy Hose faire rub,
and thy Shoes wipe also.
A Napkin see that
thou haue in readinesse,
Thy nose to cleanse
from all filthinesse.
Thy Nailes if need be
see that thou pare,
Thy eares keepe cleane,
thy teeth wash thou faire,

If ought about thée
chance to be toꝛne,
Infoꝛme thy friends
how it is woꝛne,
That new foꝛ thée
they may pꝛouide,
Oꝛ mend the old
in time being ſpide.
This done, thy Satchell
and thy bookes take,
And to the Schoole
haſte doe thou make,
But ere thou goe,
with thy ſelfe foꝛe-thinke
That thou take with thée,
Pen, Paper, and Inke:
Foꝛ theſe are things
foꝛ ſtudy neceſſary,
Foꝛget not then
with thée them to carry.
The Souldier pꝛeparing
himſelfe to the field,
Leaues not behind him
his ſwoꝛd noꝛ his ſhield:
No moꝛe ſhould a Scholler
foꝛget fooliſhly,
What at the Schoole
he muſt occupy.

These things thus had
straight take thy way
Unto the Schoole
without any stay.

How to behave thy selfe in going by the streets, and in the Schoole. Chap. 2.

IN going by the way, and passing the strèt,
thy Cap put off, salute those ye mèt:
In giuing the way to such as passe by,
for it is a point of ciuility.
And if thy way fortune so for to fall,
let it not grieue thèe thy fellowes to call.
When to the Schoole thou shalt resort,
this rule marke well I thèe exhort:
Thy master being there salute with all reuerence
declaring thereby thy duty and obedience.
Thy fellowes salute in token of loue,
lest of ungentleneese they doe thée reproue.
Sit downe in thy place, thy Satchell vntye,
thy Bookes taken out thy lesson apply.
All things doe seeme hard when first we begin,
yet labour and diligence at last doe them win.
We ought not to reckon and count the thing hard
that bringeth pleasure and joy afterward,
Learne then in thy youth, for it is most true
it will be too late when age doth ensue.

Dèds

Deeds that deserued fame and great praise,
buried we see had beene in old dayes,
If learning had not brought them vnto light,
and set them abroad in all peoples sight.
Apply thy mind to learning and science,
for learning indeed wil be thy defence.
Nothing to science compare we may well,
the sweetnesse thereof doth all things excell.
And Cato the wise this worthy saying hath,
that man wãting learning is an image of death:
The roots of learning most bitter we deeme,
but yet the fruits most pleasant doe seeme.
Thẽ labor for learning while here thou shalt liue
the ignorant to teach, and good example giue:
So shalt thou be thought a member most worthy,
the common wealth to serue in time of necessity.
Experience doth teach, and shew to thee plaine,
that many to honour by vertue attaine,
Which were but of birth both simple and base,
such is the goodnesse of Gods speciall grace:
For he that to honour by vertue doth rise,
is double happy, and counted most wise:
If thou doubt any thing, desire to be told,
no shame to learne, be thou neuer so old.
Ignorance doth cause great errors in vs,
for wanting knowledge doubts to discusse.
Then learne to discerne the good from the ill,
and such as thee warne beare to them good will.

When

When from the Schoole ye shall take the way,
orderly goe ye two in array:
Your selues matching as méet as yée may,
that men in beholding may well of you say.
In commending those your mannerly waies,
which néeds must sound to your great praise.
Not running on heapes as swarmes of Bées,
as at this day euery man sées,
Not vsing but refusing such idle toyes,
as commonly are vsed in these dayes of boyes:
As whooping and hollowing, as in hunting the for,
that men in hearing deride them with mocks.
This foolishnesse forsake, this folly eschew,
and for your owne praise mark this doth ensue.
In going by the way neither talke nor iangle,
gape not, nor gaze not at euery new fangle,
But soberly goe with countenance graue,
humbly your selues to all men behaue,
Be frée of a hat, and frank of a knée,
and beloued of all men be sure thou shalt be:
Be lowly and gentle, and méek of mood,
that men cannot chuse but of thée speak good.
In passing the stréets doe no body harme,
vse but few words, and thy tongue charme.
When may men sée that grace in thée groweth,
from whence euery vertue abundantly floweth.
When thou art come where thy Parents do dwel
thy leaue there taking, bid thy fellows farewel:

The

The house then entring in thy Parents presence,
humbly salute them with all due reuerence.

How to behaue thy selfe in sitting at the Table. Chap. 3.

WHen do one to the Table,
thy Parents shall sit:
In place be ready
for the purpose most fit:
With sober countenance looke them in the face
thy hands holding vp thus begin grace.

Grace before meat.

GIue thanks to God (with one accord)
for that shall be set on this board,
And be not carefull what to eate,
to each thing liuing the Lord sends meat.
For food he will not see you perish,
but will you feed, foster, and cherish.
Take well in worth what he hath sent,
and at this time be therewith content.
Praising God. Amen.

As treatably speaking, as thou art able,
For their vnderstanding that sit at the Table.
Grace being said, low courtesie make you,
And mannerly say, Much good may it doe you.

Of

Of ſtature then if able thou be,
to ſerue at the table it ſhall become thée,
In bringing to it ſuch meat as ſhall næd,
for thy Father and Mother thereon to fæd.
Diſhes with meaſure thou ought'ſt not to fill,
elſe maiſt thou happen thy ſeruice to ſpill
Upon thine apparell, or elſe on the cloath,
which for to doe would anger them both.
Spare Trenchers, & Napkins haue in readineſſe,
to ſerue at the Table if there come any gueſt.
Haue a quick eye that nothing doe want,
of neceſſary things ſée there be no ſcant,
As of bread and drinke prouide there be plenty,
the Voyder with bones ſée oft thou empty.
At hand be ready if any doe call,
to fetch or take vp if ought chance to fall.
When they haue done, then ready make,
the Table vp faire in order to take:
Firſt, the ſalt ſée that thou couer,
hauing by thée either one or other,
Who from thy hands may each thing conuay,
as from the Table thou ſhalt take away.
A Voyder vpon the Table then haue,
the trenchers and Napkins therein for to ſaue.
The crumbs with a Napkin be carefull to ſwæp,
at the tables end in a Voyder them keepe:
Then before each man a cleane trencher lay,
the beſt ſeruing firſt, the reſt in array.

Then

Then Cheese with fruit on the Table set,
Wilkets or Carrawayes, as ye may get.
Wine see thou fill then, or else Ale or Beere,
but wine is the meetest to make vp the cheere.
Then see thou tend the Table vpon,
it for to void, when thy Parents haue done.
Each side of the cloath see thou turne in,
folding it vp, at the high end begin.
A cleane Towel then on the Table spread,
a Towel wanting, the cloath take in stead:
The Bason and Ewze to the Table bring,
in place conuenient their pleasures abiding.
When thou shalt see them ready to wash,
the Ewze take vp, and be not too rash
In powring out water more then will suffice:
then take vp the cloath that they may arise,
All things thus done, forget not thy duty,
before the Table to make low curtesie.

How to order thy self sitting at the Table. Chap. 4.

O Children giue eare your duties to learne,
how at the table your selues to gouerne,
Presume not too high, I say in no case,
in sitting downe to your betters giue place,
Suffer each man first serued to be,
for it is a point of great curtesie.

And

And when they are serued pause thou a space
for that is a signe of nurture and grace.
Salt with thy knife then reach to and take,
thy bread cut faire and no mammocks make.
Thy spoone with pottage too full doe not fill,
for fouling the cloath if it chance to spill:
And rudenesse it is thy pottage to sup,
or speake to any, his nose in the cup.
Thy knife see be sharp, to cut smooth thy meate,
thy mouth fill not full when as thou dost eate.
Not smacking thy lips, as commonly doe Hogs,
nor gnawing of bones as doe dunghill dogs.
Such rudenesse abhorre, such beastlinesse flie,
at the Table behaue thy selfe mannerly.
Thy fingers keepe cleane thy trencher vpon,
hauing a Napkin to wipe them thereon:
Thy mouth in like case cleane doe thou make,
the cup to drinke in, if in hand thou ittake.
Let not thy tongue at the Table walke,
and of no matter either iangle or talke:
Temper thy tongue and thy belly alway,
for measure is treasure the prouerbe doth say,
And measure in all things is to be vsed,
what is without measure ought to be refused.
For keeping of silence thou shalt not be shent,
whereas thy talking may cause thee repent.
Both speech and silence are things commendable,
but silence is meetest for a child at the Table.

For

For Cato doth say, that in old and young,
the first step to vertue is to bridle the tongue:
Pick not thy teeth at the table sitting,
and vse not at meales ouer-much spitting.
This rudenesse in youth is nought at a word,
thy selfe mannerly behaue at the bord.
If occasion of laughter at the table you see,
beware out of measure at no hand you be,
Of good manners learne, and know what ye can,
it will thee preferre when thou art a man.
Aristotle the Philosopher this worthy saying writ
that manners in a child are counted more fit,
Thē playing on instrumēts, or any vain pleasure:
for vertuous māners are most precious treasure.
With this prudent saying be not offended,
for playing on instruments is not discōmended.
The Philosophers rule herein hath not erred,
māners before musique he would haue preferred
Refuse not good counsell, nor his words despise,
to vertue & knowledge by them thou maist rise.

How to order thy self in the Church. Chap. 5.

When to the Church thou shalt take thy way
knæling or stāding to God humbly pray,
All worldly matters from thy mind put apart,
and earnestly praying to God lift thy heart:

A contrite heart he will not despise,
but doth account it a swet sacrifice.
To him thy sinnes shew and confesse,
asking for them grace and forgiuenesse,
He is the Physitian that knoweth thy sore,
and can to health againe thée restore.
Then aske thou in faith not doubting to haue,
& thou shalt receiue that which thou dost craue.
If lawfull it be of God to require,
he will heare thy suit and grant thy desire.
More mercifull he is than tongue can expresse,
the Author and giuer of all grace and goodnesse.
All ye that labour and burthened be,
I will refresh in comming to me,
These are Christs words, the Scripture is plain
spoken to all such as here suffer paine.
Our wills to his word now let vs frame,
the heauenly habitation thereby we may claim.
In the Church comely thy selfe behaue,
sober in carriage with countenance graue,
While you be there talke of no matter,
nor with one another whisper nor clatter,
Order thy selfe reuerently alway,
when to the Church thou shalt come to pray.
Each thing hath his time, consider the place,
for it is a token of vertue and grace.
The Lord doth call it the house of prayer,
it must not be vsed as a Market or Fayer.

The fruits of Gaming, Vertue, and Learning. Chap. 6.

O Little Children, eschue each ill game,
for that hath brought many one vnto shame
As Dicing and Carding with such other playes,
these haue vndone many we see now adayes.
But if thou delight in any such thing,
delight in knowledge, vertue, and learning.
For learning will lead thee to the schoole of vertue
and vertue will teach thee vice to eschue:
Vice being subdude, thou canst not but flourish,
happy is that man that vertue doth nourish.
By knowledge likewise thou shalt doubts discerne
and all other things needfull to learne.
These are the fruits which by them we take,
cursed be they which doe them forsake.
But we erre in wit, following our will,
in judging that good which is very ill.
Let reason thee rule, and not will thee lead,
in following thy fancy a wrong path to tread.
But subdue thy lust, and conquer thy will,
if it shall mone thee to doe what is ill.
For what hurt by game to many doth grow,
no wise man I thinke but doth it well know.
Experience doth teach and make manifest,
that honest men it hate and detest.

Strife and debate, murder and theft,
which among Chriſtiãs I would God were left
Curſing and banning, ſwearing and tearing,
that no Chriſtian heart can abide the hearing,
Theſe are the fruits which frõ gaming do ſpring
auoid gaming therefore, for there is no worſe (thing.

How to behave thy ſelfe in talking with any man. Chap. 7.

If one demand a queſtion of thée,
in anſwering too haſty take héed how thou be,
Weigh well his words, the caſe underſtand,
ere an anſwer to make thou doſt take in hand:
Or elſe he may iudge in thée little wit,
to anſwer a queſtion not knowing it.
Suffer his tale out whole to be told,
then ſpeak thou maiſt boldly, and not be controld
Low obeyſance make, looke him in the face,
and treatably ſpeaking, thy words duly place.
With countenance ſober, and body vpright,
thy fét ſtill together, thy hands in like plight.
Caſt not thine eye on euery ſide,
and when thou art praiſed therein take no pride.
In telling thy tale neither laugh nor yet ſmile,
ſuch folly forſake thou and count it but vile.
In an audible voyce thy words plainly vtter,
ſmoothly pronounce them without ſtop or ſtutter,

Too

Too high or too low, since both exceed measure,
in using thy tongue, in thy talk take no pleasure.
Be carefull an order to keepe and observe,
for so from the purpose thou shalt seldom swerue.
Hastinesse of speech will cause thee to faile,
and make thee to misse in telling thy tale.
To stutter and stammer is a foule crime,
learne then to leaue it, take warning in time.
How euill a child it doth become
be thy selfe Iudge, thou hauing wisdome:
And sure it is taken by custome and vse,
while young you be, there is hope of cure,
This generall rule yet take with thee,
in speaking to any bare headed be,
The common proverb remember ye oft,
better be vnfed, then vnmannerly taught.

How to behave thy selfe, being sent on a message. Chap. 8.

IF on a message forth thou be sent, (meant,
take heed to the same and marke what is
Depart not away if thou be in doubt,
but know well the message before thou passe out:
With possible speed then haste thee right soone,
if need so require that so it were done.
After humble obedience thy message discharge,
in uttering thy words be not too large:

But after thy matter frame thou thy talk,
not letting thy tongue in wastefull wordes walk.
And to thy Master therein make relation,
euer as thine answer shall giue thee occasion:
Neither adde nor diminish any thing frō the same
lest it turne afterwards to rebuke and shame.
But the same vtter so neere as thou maist,
and no fault shalt they find with what thou saist.
Thus doing, from fault thou shalt be set free,
and counted a seruant vpright in degree.

Against envie and malice. Chap. 9.

IF vnto anger thy heart be in thrall,
reason not ruling thee, needs must thou fall,
Conquer thy will and bridle thy lust,
not following thy fancy though occasion be just.
For anger and fury will thee so change,
that thy doings to wisemen will seem very strange.
All anger and wrath fray far from thy flesh,
for wrath saith Plato leads shame a leash.
The hasty man doth neuer want trouble,
his madnesse of mind his anguish doth double.
If malice doth moue to reuenge thy cause,
dread Almighty God and danger of lawes:
Reuenge not thy selfe though able thou be,
forgiue the offender and friendly agree:
He is perfectly patient and void of disdaine

that

that can both anger and fury refraine.
Enuie in no case the state of thy brother,
in word nor deed hurt no one nor other.
Debate and deceit, contention and strife,
are the chiefe fruits of an euill life,
And Solomon saith, an enuious heart,
of pleasure or profit receiueth no part.

The fruits of Charity, Loue, and Patience. Chap. 10.

CHarity seeketh not what to her doth belong,
but patiently abiding sustains rather wrong:
Not enuying, but forbearing with loue & patience
so noble is her nature forgiuing all offence.
And loue doth moue the mind to mercy,
but malice againe doth worke the contrary,
Which in wicked men will euer beare stroke,
but patience doth teach thée to beare euery yoke:
Where patience and loue together doe dwell,
all hate and debate, and malice they expell:
Loue constant with faith, Pythagoras doth call
a soueraigne vertue, and a iewell principall.
Cato doth speake the same in effect,
where loue is not, vertue is imperfect.
Desire of God to assist thée with grace,
charity to vse, and vertue to embrace,
These three following will thée instruct,

and to vertues Schoole they will thee conduct,
And from vertues Schoole to eternall bliſſe,
where perfect joy continually is.

Againſt the horrible ſinne of ſwearing.
Chap. 11.

IN vaine take not the name of God,
ſweare not at all for feare of his rod,
The houſe with plagues he threatneth to viſit,
where oathes are vſed they cannot eſcape it.
Juſt are his judgements, and true is his word,
and ſharper it is then a two edged ſword.
Wherefore beware thou of his indignation,
learne to line well in thy vocation,
Whereunto the Lord through grace doth thee call,
riſing againe if thou fortune to fall,
By prayer and repentance, and mind to amend,
for Chriſt would haue ſaued all ſuch as offend,
If they doe turne from their wickedneſſe,
and purpoſe to line in vertue and godlineſſe.
What better art thou for thy curſed ſwearing
like a blaſphemous beaſt, the name of God tea-
Prouoking his ire, & kindling his wrath, (ring
to endleſſe perdition the perillous path.
Seneca doth counſell thee all ſwearing to refraine
although much profit by it thou maiſt gaine,
Pericles whoſe words are manifeſt and true,
doth thee admoniſh all oathes to eſchue.

The

The law likewise, which God the Lord gaue,
swearing amongst vs by no meanes would haue
The counsell of Philosophers I haue expressed,
amongst whom swearing was vtterly detested.
Much lesse among Christians it ought to be vsed,
for it comes of the Deuill, and must be refused.

Against the vice of filthy talke.
Chap. 12.

NO filthy talke in any wise vse,
thy tongue thereby like a beast to abuse,
Of euery idle word account we shall render,
and all men I would this saying to remember,
God the iust Iudge at the generall day,
will take account of all that we say.
That day to the iust most ioyfull shall be,
but all the wicked confusion shall see,
As we doe here, like regard we shall haue,
vnlesse we repent, and mercy of God craue.
If God will deale with vs so straight,
for things that be of little waight,
Then haue we not cause to feare and dread,
our euill conuersation, and liues lewdly led?
Thy tongue take heed thou doe refraine
from speaking of words that are but vaine.
Thy will and wit to goodnesse apply,
if the seruant of God thou wilt liue and die.

Against

Against the vice of lying. Chap. 13.

TO forge, to faine, to flatter to lye,
requires diuers colors with words faire & fle
But the vtterance of truth is simple and plaine,
and needeth no study to forge and to faine.
Wherefore speake truth howeuer stand the case,
so shalt thou find more fauour and grace.
Vse truth, and tell truth in what thou goest about,
for time in all things the truth will try out:
Shame is the reward that to lying is due,
to auoid shame therefore tell what is true.
A lyar by his lying obtaineth this profit,
that when he tells truth no man will him credit.
Then let thy talke with truth well agree,
and shamed therefore thou shalt neuer be,
How may a man to a lyar giue trust?
doubt his deeds rather, if his words be vnjust.
By speaking of truth there commeth no shame,
but vttering of lyes deserueth much blame:
And though by lying thou shiftest a while,
yet at the last it will thee beguile.
Trust to the truth, and speake what is plaine,
for the death of the soule in lyes doth remaine.

A Prayer to be ſaid when thou goeſt to bed.

O Mercifull God heare our requeſt,
And grant vnto vs this night quiet reſt,
Into thy tuition D Lord doe vs take,
Though our bodies ſléepe, yet let our minds wake.
Remit the offence this day we haue wrought,
To thée & our neighbours in word, déed, & thought.
And grant vs thy grace hencefoorth to fly ſinne,
That a new Chriſtian life we may all begin.
Deliuer and defend vs this night from all euill,
And from danger of Satan the Deuill,
Who like a Lyon goeth about night and day,
By all ſubtill meanes ſtill ſéeking his préy.
Aſſiſt vs (O Lord God) with thy ſpirit of grace,
That valiantly from vs the Fiend we may chaſe,
And in getting the victory may lift vp our voice,
And in thy great ſtrength triumph and reioyce.
Saying thus, O Lord to thée be all praiſe,
For thy mighty protection both now and alwaies.
Thus ordering our ſelues God wil vs bleſſe then
With life euerlaſting. Let vs all ſay Amen.

The

YE Princes of the earth,
this short lesson learne,
Seeke after knowledge,
all doubts to discerne.

Ye Iudges giue iudgement
according to right,
As may be found acceptable
in the Lords sight.

Ye Prelates preach purely,
the word of the Lord,
That your preaching and liuing
in one may accord.

Ye Fathers and Mothers
your children so instruct,
As may them to grace
and vertue conduct.

Ye children likewise
your Parents obey,
In all kinde of godlinesse,
as much as you may.

Ye maisters doe you
the thing that is right,
Dealing in conscience,
and not as you might.

Ye seruants apply
your businesse and art,
Doing the same truly
in singlenesse of heart.

Ye husbands loue your wiues,
and with them dwell,
Vse gentle words,
and bitternesse expell.

Ye wiues loue your Husbands,
and obedient be:
For they are your heads,
and aboue in degree.

Ye Parsons and Vicars,
that haue cure and charge,
Take heed to your flocks,
and run not at large.

Ye men of Law,
in no wise delay,
The cause of the poore,
but help what ye may.

Ye that be Craftsmen,
in deceit take no pleasure,
But giue to all men,
due weight, tale, and measure,

Ye

Ye that be Landlords,
and haue houses to let,
At reasonable rents
them bargaine and set.

Ye Merchants that vse
to buy and to sell,
Vse lawfull Wares,
so shall you doe well.

Ye Subiects liue ye,
in obedience and awe,
Fearing Gods iudgements,
and danger of Law.

Ye rich men whom God,
abundance hath sent,
Relieue the poore people,
and indigent.

Ye miserable poore
be content with your state,
And though you be needy,
yet grudge not thereat.

Ye great men the causes
of widdowes and fatherlesse,
Defend against all such
as would them oppresse.

All

All ye that are called
to any kind of office,
Execute the same truly
according to iustice.

Let vs liue here
in our vocation,
To the glory of God,
and profit of our nation.

Lastly, to come
to true English hearts,
To liue in submission
it shall be our parts.

And for King Charles,
our King let vs pray,
Whom the Lord God preserue,
and defend night and day.

With his Highnesse Councell,
and all the Nobility,
Bishops and Churchmen,
and all the Commonalty.

God grant vs to doe this,
which sitteth on hie,
Then well shall we liue,
and well shall we die.

F.S.

Certaine

Certain Prayers and Graces newly added, to be used of Schollers, both before and after noone.

Compiled, by R.C.

NOw that the day-star doth appeare,
to God deuoutly let vs call,
That in the deeds of day-light cleare,
he keepe vs from misfortunes all.

Let him temper our tatling tongue,
by brideling it after his will,
Lest horror vile breake vs among,
with words of strife that sound full ill.

Let him coner our sight alway,
by feeding it as he knowes best.
Lest we delight in vaine things tho,
and so draw them into our breast.

Let all the secrets of our hearts
be pure and cleane from filthinesse,
Let loathfull sluggishnesse depart
from vs that study doe professe.

Let meane diet of drinke and meate,
beate downe the pride of filthy flesh,
Lest raging in that filthy heat
it lose of youth the flowers fresh.

Those

These things we craue, that when the day
by course of kinde away shall passe,
And night shall come then sing we may
in praise of him to our solace.

And that we may still beare in mind,
in what workes we the day shall spend,
Let vs record what wordes we find
in bookes that were made to that end.

In Exodus and other moe,
that written were by Gods elect,
We find Gods precepts written so,
as after followeth in effect.

When Iacobs seed in wildernesse
could not abide Gods voyce to heare,
Then Moses did himselfe addresse,
for them before God to appeare.

And at the Lords commandement
he tooke to him his seruant true:
Vp to mount Horeb then they went
to learne this Law which doth ensue.

Which Law God writ in Tables twaine,
of stone so hard which might last long:
And would the same should still remaine
among his folke both old and young.

And first to make their mindes attent,
he said (O Israel giue eare)
I am the Lord omnipotent,
whom thou must serue, obey, and feare.

For I thée brought from carefull thrall,
wherein thou wast in Egypt long,
And couldst there find no ease at all,
but wert inforst to suffer wrong.

Thou shalt therefore haue in my sight,
none other God but onely me:
For I alone haue power and might,
and all the rest vaine Idols be.

Thou shalt not cast out, paint, nor draw,
for thée the forme of any thing,
In Heauen or earth, or stand in awe
of ought that is of mans making.

For why? I am a iealous God,
and will mine honour to none giue:
I beat the children with sharpe rod,
that like their wicked parents liue.

And that, to thrée or foure descents,
in such of them as doe hate me,
And keepe not my commandements,
but in their doings wicked be:

But such as loue euen as they should
me, and my lawes, and them obserue,
I shew mercy a thousand fold,
and them from euils I preserue.

Take not in vaine Gods holy Name,
but vse it with all reuerence,
For why? The Lord doth all such blame,
as herein doe commit offence.

Remember that thou holy keepe
the day of rest, as God doth will:
Sir dayes thou shalt thy worke apply,
and doe all things that be not ill.

But the seuenth day is the Lords rest,
wherein no vile worke may be done,
By thee, thy childe, thy slaue or beast,
or stranger that with thee doth woon.

For in sire dayes the Lord did frame
the heauen, the earth, the creatures all,
The seuenth he ceast, and blest the same
as time for his on him to call.

All these precepts the Lord did write
in the first Table made of stone,
And would they should in them delight,
that for his loue serue him alone.

The second Table followeth then,
wherein the Lord instructeth vs
How to behaue vs towards all men,
and in the same is written thus.

Vnto thy Parents honor giue,
as Gods Commandements willeth thee,
That thou long daies and good maist liue,
on earth where thine abode shall be.

Murder no man by word nor deed,
with tongue, or sword, or other thing,
Doe nought from whence hate may proceed,
for murder out of hate doth spring.

Auoid all vnlawfull adultery,
and all things that thereto belong,
And filthy thoughts and lust of eye,
and all vnhaulte talke of thy tongue.

Take not by fraud, or by rapine,
the things that others doe possesse,
For so to take what is not thine,
before God is great wickednesse.

Against no man false witnesse be,
but testifie the truth alway,
For God thy secret thoughts doth see,
and will thee iudge at the last day.

The

Thou shalt not in thy heart desire,
thy neighbours wife at will to haue,
His house nor field nor thou require,
no nor his seruant, or his slaue.

Be not desirous to receiue
his ore, his asse, or any beast,
That he is not willing to leaue,
nor ought that by him is possest.

These be the Lawes that God did giue
to Iacobs seede in wilderneſſe,
And would that they therein should liue,
that will an endleſſe life possesse.

But such as will the Law neglect,
and walke after fleshly desire,
The Lord at last will them reiect,
to dwell in euerlasting fire.

The Lord God for his mercies sake,
guide vs forth in his perfect way:
That we may scape the fiery lake,
and liue with him in blisse for aye.

That these things may be granted vs,
at this time and henceforth alway,
In the name of our Lord Iesus,
to God the Father let vs pray,

OUr Father which in heauen art,
and doſt raigne ouer all:
Thy holy name be ſanctified
among both great and ſmall.

Thy kingdome come, wherein we may
no wicked thing abide:
Nor ought that doth ſet vp it ſelfe
or is puft vp with pride.

Thy will be done vpon the earth,
like as in heauen aboue,
Where all thy creatures worke thy will,
becauſe they doe thee loue.

Giue vs this day our daily bread,
which need doth make vs craue,
For why? our ſoules and bodies both
of thee thy food muſt haue.

To aske forgiueneſſe of our ſinnes,
deare Father we are bold,
As we forgiue things that are done
againſt us manifold.

Doe not thou vs to tryall bring,
for we are weake indeed:
But when ſinne ſhall vs all aſſault,
deliuer vs with ſpeed.

For why? the kingdome and the power,
and glory euery whit
Is thine and shall be euermore,
all soules say, So be it.
¶ O Lord preserue our King and Quéne,
with all his Royall traine:
But chiefly such as zealous be,
thy Gospel to maintaine:
Which grant, O God, till day of doome
in Britaine may remaine.

Prayers for Mid-day.

NOw that we haue the morning spent,
in learnings honest exercise,
Lest natures bow be ouer-bent,
our bodies let vs not despise,
Let vs therefore take at Gods hand
such nourishment as he doth giue,
To fæd his folke by Sea and Land,
without the which we cannot liue.
And that we may auoid excesse,
to him for Grace now let vs call,
For surfet doth the wit oppresse,
and drowneth good things naturall.
And more, besides, the gifts of God
if we abuse vnto our shame,
We worthy are to fæle the rod
for such dishonour to his name,

That we therefore may hold the meane
to him that made vs, let vs pray:
And to his promise let vs leane,
that wild vs in his name to say,
Our Father which art, &c.

Prayers for Evening.

BEfore the cleare light of the day
by course of kind drawes to an end,
To God deuoutly let vs pray,
that he will vs kéepe and defend:
And that all dreames filthy and vaine,
with fantasies that night doth bring,
May fly farre from our heauy braine,
while we by ſléepe ſéeke refreſhing.
And that he will our foes ſuppreſſe,
who ſtill doe ſéeke vs to beguile:
So that no manner of wickednesse
haue power our bodies to defile,
And more besides, that when we ſléepe
he will vouchsafe vs wished ease:
So shall we when the day doth péepe,
his Maiesty with praises please:
Now that the Father of all might,
will grant this for his deare Sonnes sake,
Let vs most humbly in his sight,
as he hath taught, our prayers make:
Saying, Our Father, as before.

The

THe Lord that did all things create
For man, to serue him at his neede,
Bleſſe all that we doe drinke or eat,
And giue it ſtrength our fleſh to feede:
For whatſoeuer ſhall nourith indeed,
Whether it be good for man or beaſt,
Muſt by his mighty power be bleſt.
And ſith we haue an inward man,
That muſt with inward food be fed,
Which by no meanes obtaine we can,
But by him that is heauenly bread,
And of all ſpirituall things the head:
Let vs ſtill feed on him in mind,
That gaue his fleſh to feed mankind.
Thus doing we ſhall run our race,
Without the want of any food,
And at the laſt come to the place
That promiſ'de was to Abrahams brood,
And by faith waſht in Chriſt his blood.
Where euermore we ſhall him ſee.
That is one God in perſons three.
O Lord preſerue in health and peace
King Charles our gracious King,
Thy holy Spirit in him increaſe,
That he may be as he hath bin,
A ſword to cut off Popery cleane,
That hee and wee may hold that truth
Which he hath loued from his youth.

Amen.

Now

NOw that you haue your bodies fed,
With food that feble flesh must haue:
Remember that you breake your bread
To such as need compells to craue:
For God that good gifts to you gaue,
Would that you should therewith refresh
Such as doe lacke, and are your flesh.
You are not Lords of that you haue,
But must account of each thing make
To him that giueth when you aske,
Abundance for your neighbours sake,
And would you should not see them lacke:
Be diligent alway therefore,
To help the needy with your store.
And if you doubt what sort they be
That should relefe find at your hand,
Among all men looke whom you see
That of your help in need doe stand,
To be relieued and lost'o from hand,
Them must you know to be that sort,
That at your hands must haue comfort.
But chiefly such as doe professe
The name of Christ vnfainedly,
For in them Christ is in distresse,
And craueth help in misery.
And wil repay with vsury
All that to him you giue or lend,
And that in life that shal not end.
Amen.

As

AS to the ſick all pleaſant things
haue ſtill vnſauoury taſte,
So ſhall Gods gifts be vnto vs
if vainly we them waſte,
Take heed therefore ſaith Chriſt our Lord,
that ſurfetting ye ſhun,
Let not your hearts with banquetting
be drown'd and ouercome.
Receiue Gods gifts with giuing thankes,
and natures weakneſſe feed,
When you haue done remember thoſe
which want and ſtand in need.
So ſhall God bleſſe and eke encreaſe
your baſket and your ſtore,
And giue you life in Chriſt our Lord,
which liues for euermore.

Grace after meat.

MAns life preſerued is by food,
as God hath well decreed,
But on Gods grace and holy word
our ſoules muſt daily feed.
Through want of food materiall,
the body ſoone will pine,
So will the ſoule if long it lack
the ſpirituall food diuine.
To thee be praiſe (O Father deare)
which at this time hath ſent
Both for our ſoules and bodies food:
thy children to content. Amen.

Thanks

Grace after meat.

THanks be to God in heauen aboue,
for he hath fed vs well,
And we beseech his gracious loue
to feed our soules as well,
Repentance with the fruits thereof,
that we neuer forget,
Tender (O Lord) thy holy Church,
good rules in it to set:
And euermore vpon England
thy heauenly grace downe send,
That it may by thy word and truth,
our sinfull soules amend.
And finally, all such as be
afflicted for thy word,
Comfort them by the holy Ghost
through Iesus Christ our Lord.
O Lord preserve in peace and wealth
Our noble King, and send him health.

Grace after meat.

TO eat and drinke doth small auaile,
the world is all but vaine,
Except the Lord our hearts doe guide
our pleasures are but paine.
Grant vs therefore, O Christ, that we
may all with one accord,
Not liue to eat, but eat to liue,
and liue to praise the Lord.
Amen.

Grace before meat.

THe eyes of all things do looke up and trust in thee (O Lord) thou giuest them meat in due season, thou openest thy hands, and fillest with thy blessing euery liuing creature: good Lord blesse vs and all the gifts that we receiue of thy bounteous liberality, through Iesus Christ our Lord, Amen.

Grace after meat.

THe God of all power, who hath called from death the great Pastor of his sheep, the Lord Iesus, comfort & defend the flock which he hath redeemed by the blood of his eternall Testament: increase the number of true Preachers, represse the number of obstinate tyrants, mitigate & lighten the hearts of the ignorant, release the paines of such as be afflicted, but especially those that suffer for the testimony of the truth. And finally confound Satan by the power of our Lord Iesus Christ. So be it.

Grace after meat.

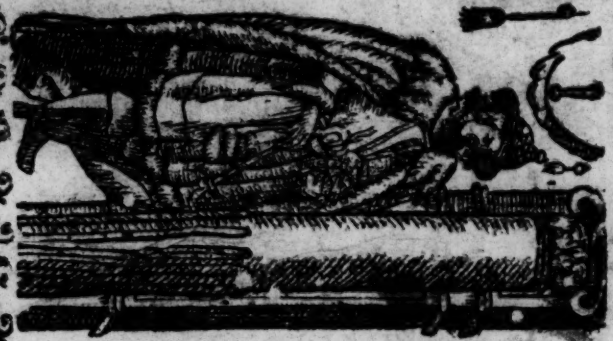
CHrist which at his last Supper gaue himself vnto vs, promising his body to be crucified, & his blood to be shed for our sinnes, blesse vs and our meat. Amen.

THe God of peace & loue, vouchsafe alway to dwel with vs, and thou Lord haue mercy vpon vs. Glory, honor, & praise be giuen to thee O Lord

which

which hast fed us from our tender age, and giuest sustenance to euery liuing thing, replenish our hearts with ioy and gladnesse, that wee alwaies hauing sufficient, may be rich and plentifull in all good workes, through our Lord Iesus Christ. So be it.

Our King and Queene O Lord defend,
And blesse them both world without end.

GOd preserue our Realme, the Kings maiesty, with his Royall Queene: the honorable Counsell, and all the Nobility and Commons of the same: God assist the Clergy with his holy Spirit, in setting forth his truth: God defend the fauourers of the Gospell, and make vs all faithfull & zealous in the same: God change the hearts of our enemies: the mighty power of God destroy Antichrist with his wicked Kingdome: God send the Gospell a joyfull and free passage through the whole world, that euery one of us may liue godly and vprightly in our vocation & calling, through Iesus Christ our Lord. Amen.

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